

THE CHRISTIAN HERALD.

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RELIGIOUS TRACT SOCIETY OF LONDON.

On Thursday, May 15th, was held at the city of London Tavern, Bishopsgate-street, the eighteenth Anniversary of the Religious Tract Society, which was numerous and respectably attended, both by the clergy and laity of the established church, and of various other denominations

It appeared from the Report, (which will speedily be published) that the efforts of this Society for the diffusion of Divine Truth, continue to be prosecuted with unabated ardour, both at home and abroad, by persons immediately in connexion with it, as well as by Societies formed for the express purpose on both sides of the Atlantic: which, having caught the flame of holy zeal from the Parent Institution in London, are carrying its designs into effect, by re-printing its Tracts, in conjunction with others written for the express purpose, and dispersing them widely over a very considerable portion of the habitable globe; the efforts of which have (under God) been highly beneficial in the moral and spiritual improvement of numerous readers.

Religious Tract Societies, or Committees aided by the funds, or influenced by the example of that in the metropolis, are in full operation at Stockholm, Hanover, Berlin, Sleswick-Holstein, Elberfeld, Stutgard, Nurenberg, Frankfort Neuwied, Konigsfeld, Basle, Zurich, Bern, St. Gall, Schaffhausen, Lausanne, and among that interesting people, the Waldenses in Piedmont.—In Italy a safe and promising channel had been opened for the circulation of some of the Society's tracts, printed in that country, which had induced the Committee to vote fifty pounds for the encouragement of so important an object.

From Russia and Finland the Society continue to have the most gratifying accounts of the increasing interest taken in the printing and distribution of religious tracts, many of which have been translated from the English, and printed at the Society's expense.—A tract for the use of the Mongolian Tartars, being the first ever printed in the *Calmuc* language, had been just completed at St. Petersburg, at the charge of the Religious Tract Society in London.

The Society continues its attention to the very important object of supplying the numerous Chinese colonists, in the islands under the British and Dutch Governments, with religious tracts in their own language: and there is no doubt but that through them many copies will be conveyed into different provinces of China.—The Committee, sensible of the magnitude and importance of this object, have instructed the Rev. Messrs. Morrison and Milne to draw upon their Treasurer for the necessary expenses they may incur in that work, beyond their former grant, to an extent not exceeding 500*l.*; to enable them to meet which, without interfering with

354 *Letter from Prince Galitzin to Rev. Legh Richmond.*

the other objects of the Society, they rely upon the liberality of the religious public, and solicit distinct contributions for that purpose, from individuals and Auxiliary Societies.

The number of tracts issued during the past year exceeds *Three Millions and a Half*, a large proportion of which have been circulated by poor persons who would otherwise have been destitute of the means of support; these having been furnished at prices very considerably reduced, have occasioned a loss to the Society of 424*l.*; which, added to its gratuitous distribution in various parts of the world, makes nearly *Seven Hundred Pounds*.

Testimonies to the beneficial effects produced by the circulation of religious tracts were adduced by many of the friends present from various parts of the world; and the meeting found much cause for gratitude to the God of all grace, that such an institution should have been founded, and continued to rank among the noble monuments of Christian benevolence which adorn and sanctify the British empire.

In the course of many interesting details communicated at this meeting by Mr. Paterson from Russia, he mentioned the translation (and extensive circulation) of the Rev. Legh Richmond's narratives of the Dairyman's Daughter, Negro Servant, and Young Cottager, into the Russian and Finnish languages. He also stated the satisfaction with which they had been received by the emperor Alexander, to whom the Annals of the Poor had been transmitted by the author at his (Mr. P.'s) suggestion, accompanied by a letter in which Mr. R. made an allusion to an interview which he had with His Majesty when at Portsmouth, in June 1814. Mr. P. had recently been the bearer of a letter written to Mr. Richmond, at the command of the emperor, by prince Alexander Galitzin, accompanied by a present of a topaz ring set round with diamonds, and valued at two thousand roubles. He read the letter, of which the following is a copy, and may justly be considered as a testimony of the interest which the emperor takes in the diffusion of Christian principles.

To the Rev. Legh Richmond, rector of Turvey, Bedfordshire.

REVEREND SIR,

The copy of your book, "Annals of the Poor," was, according to your desire, presented to his Imperial Majesty the Emperor Alexander, by me, together with your letter, and accepted by his Majesty with the greatest satisfaction. The object of this volume, the promotion of Christian charity and truly religious sentiments, renders it most interesting and valuable in the eyes of the Emperor who desires nothing so much as to see the principles of the Gospel of Jesus Christ our Saviour, more and more universal, in his dominions and in the whole world.

On this occasion his Imperial Majesty recollected also having made your acquaintance in Portsmouth, under the circumstances you describe in your letter.

In consequence of all this, his majesty ordered me to deposit your book in the library of the Imperial Humane Society, and to

Methodist Missions.—Sunday School Union Society. 355

send you the ring, which accompanies this letter, as a mark of his true esteem for you, and high approbation of your work.

It is very agreeable to me, in thus fulfilling the order of my sovereign, to assure you of the sincere esteem with which I have the honour to be your most obedient servant,

PRINCE ALEXANDER GALITZIN.

St. Petersburg, the 14th January, 1817.

METHODIST MISSIONARY SOCIETY.

The Anniversary was opened by sermons, on Wednesday evening, April 29, and on Thursday morning, May 1, at the City-Road Chapel, by the Rev. W. Myles, from Portsmouth, and the Rev. John Stephens, from Leeds. The annual Meeting was held at the same chapel, on Thursday evening, the Rev. R. Reece, president of the conference in the chair; and by adjournment, at the Methodist Chapel, Lambeth, on the Monday evening following, Thos. Thompson, Esq. M. P. in the chair. By the report read, it appears that this society employs upwards of 100 missionaries in different parts of the world: and that its expenditure in these exertions is near 14,000*l.** annually. The subscriptions of the London District alone were stated to be 3592*l.* from September, 1815. Anniversary sermons on this occasion were also preached on Friday the 2d, at Carey-street, by the Rev. R. Watson; at Hind-street, by the Rev. Jos. Benson: and at the different Methodist Chapels in London, on the Sabbath following.—The public collections made on the occasion amounted to 550*l.*

SUNDAY SCHOOL UNION SOCIETY.

The annual meeting of this society was held at the city of London Tavern, Bishopsgate-street, on Wednesday morning, May the 14th. The members and friends breakfasted at six, and the chair was taken by Joseph Butterworth, Esq. M. P. at half past six o'clock. The report, which will shortly be published, contained truly gratifying accounts of the success of Sunday schools, both abroad and at home: under the latter head of information, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday Schools connected with the various Auxiliary and country Sunday School Unions in the United Kingdom, besides those in schools not so connected.

There was a very full attendance; and upon the whole, it may be considered the most interesting anniversary of this society.

The following ministers and gentlemen addressed the meeting: The Chairman, the Rev. Dr. Pye Smith, the Rev. Messrs. Hamilton, Hillyard, Watson, Morrison, Marsden, Upton, Ivimey, and Evans; Lieut. Buck, Messrs. Marriott, Lloyd, Gale, and Jaques; E. Lord, Esq. of New-York, and S. I. Browne, Esq. of Cincinnati, Ohio, United States.

* Upwards of sixty-two thousand dollars.

HIBERNIAN SOCIETY.

On Friday, May 16, was held the anniversary of this society, at the City of London Tavern. The society met at six o'clock to breakfast, and at seven, S. MILLS, Esq. the treasurer, took the chair.

The report being read, stated, that the society now had, in 13 counties, 347 schools, containing 27,776 scholars; which was an increase of between 8 and 9000 in the past year; but that the income had so far fallen short of the expenses, as to leave them 1605*l.* indebted to their treasurer. The report also stated many instances in which the instruction of children had been of saving advantage to their parents; and though the Popish priesthood had, in general, violently opposed the schools, on account of the use of the Scriptures in them, yet some instances occurred in which they had been cordially welcomed, even among the Catholics.

The principal speakers on the occasion, were, capt. Pakenham, R. N., Rev. Mr. Paterson from Russia, C. S. Dudley, Esq. of the society of Friends, T. Pellat, Esq., Rev. W. Evanson, a clergyman from Cork, Rev. Legh Richmond, Robt. Stephen, Esq. Rev. Mr. Stratton of York-street Chapel, Dublin, Rev. Jno. Campbell, and Mr. S. West, another member of the Society of Friends.—The meeting yielded much pious gratification to the company present, and about 250*l.* was received in subscriptions and donations.

 JEWS' SOCIETY.

Anniversary of the London Society for promoting Christianity among the Jews, held at Freemasons' Hall, Friday May 10th. Sir Thos. Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the chairman, who stated the grand object of the society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favour of God, and the bosom of the Church. He acknowledged that the society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

The Rev. Mr. Hawtrey, one of the secretaries, then read the report, which stated the honour recently conferred on the society by the bishops of St. David's and of Gloucester having become its joint patrons; and enumerated the following measures which had been adopted to promote the object of the society. An Episcopal chapel has been erected, in which the gospel is preached to the Jews: lectures adapted to their instruction are also delivered in other chapels and churches; schools have been founded in which there are at present, about 70 children; the New Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts: a monthly publication, called the Jewish Expositor, is published; and a society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the report, as having occurred during the past year, were, the conversion of three Jews in our own country, who, with their children, had been baptized; also the conversion of a Jew of considerable learning, in Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the society's Hebrew tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

The bishop of Gloucester, Lord Gambier, the Rev. Messrs. Marsh, Simeon Cunningham, Patterson, Bickersteth, Woodd, and Way, Thos. Babington, Esq. M. P., W. Wilberforce, Esq. M. P., Rob Grant, Jun. Esq., W. Cunningham, Esq., and the sultan Kattigery, severally addressed the meeting. Most of the speakers adverted to the difficulties under which the society had laboured, and particularly to the misconduct of some individuals, whom they had once regarded as genuine converts to the faith of the gospel. They considered notwithstanding, that such circumstances, however distressing, ought not to produce despondency, and that there was still reason to cherish the confident expectation of ultimate success.

WAR IN OTAHEITE.

Extract of a letter from the Rev. Mr. John Davies, one of the Missionaries at Eimeo, to the Rev. W. Cooper, New-South Wales, dated the 30th of March, 1816.

“ In the beginning of November (1815) peace was, apparently, restored between the two contending parties; and Pomare returned to Taheite, to reinstate the fugitives in their different lands. He was accompanied not only by them, but by almost all the men who had renounced Heathenism. At first all things appeared to go on well: but suddenly hostilities recommenced, and the Atahuruans attempted, by a desperate effort, to support their tottering cause, their prophet assuring them of success.—They came upon the king and his people on the Sabbath-day, November 12, at the time of morning prayer, expecting that being too engaged they would easily be thrown into confusion. This we had anticipated as a probable occurrence, and had therefore warned our people against it; in consequence of which they carried their arms with them wherever they went.—Notwithstanding, which, however, the sudden approach and immediate attack of the Atahuruans, and others, threw them into considerable confusion, and some gave way, but soon rallied again, as the Raiateans, and the people of Eimeo, had kept their ground. Several fell on both sides; but on the side of the Atahuruans, Upufara, a principal chief, was killed: this event, as soon as it was known, turned the scale, and Pomare's party obtained a complete victory. But he treated the vanquished with great lenity and moderation, which had the happiest effect; for all exclaimed that the new religion must be good, because it produced such good effects;—they declared also that their gods were cruel and false, had deceived them, and sought their ruin; and that, therefore, they were resolv-

ed not to trust them any longer. On the evening of that day, when the confusion of the battle was over, the king and his people, with many of the idolaters, united in one large assembly, to worship the God of heaven and of earth, and to return him thanks for the events of the day.—After this, Pomare, by universal consent, was re-established in his government of the whole of Tabeite and its dependencies, which he had lost by rebellion in 1808. Since this affair Pomare had continued at Tabeite, making arrangements respecting the several districts, overthrowing all vestiges of idolatry, destroying the gods, morais, &c., the chiefs zealously assisting in their destruction; and they are now employed in erecting places of worship for the true God, in every district all around the island, the whole of which is now professedly Christian, and so is Eimeo; and in a great measure the leeward islands also, the chiefs of which entreat us by every opportunity to come over and help them.”

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BIBLE IN CHINESE.

From the Religious Remembrancer.

Extract of a letter from the Rev. Rob't. Morrison, to a gentleman in Philadelphia, dated,

CANTON, China, Feb'y. 10, 1817.

My dear Sir,

As you and the friends of the Bible in America have subscribed so liberally towards the translating it into Chinese, printing and circulating it, I beg to submit to you the state of our finances.

Public property possessed and received during 1816,	\$11,239 25
Disbursements at the Canton station,	9,322 50

Balance,	\$2,916 75
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I am authorized to draw further on the B. & F.

Bible Society,	£267 : 7 : 4
On the Tract Society of London,	500
	£767 : 7 : 4

Mr. Milne, at Malacca, is poorly in health, but he is progressing in his missionary labours. The school is flourishing. The press is employed, and he endeavours to preach the gospel to the Heathen. He is a man of a right spirit. O that his life may be long continued!

The Chinese who prints his Magazine in Malacca has made a profession of faith, and has been baptized.

Yours, &c.

ROB'T. MORRISON.

In a preceding number, we gave an account of the public meeting convened in this city the 28th of July last, for the purpose of forming the UNITED FOREIGN MISSIONARY SOCIETY. We have deferred the publication of the addresses delivered on that occasion, in order to present a summary of the anniversary meetings in May last of the great benevolent institutions in London, of which the accounts had reached this country very late this year, and our readers were anxious to see them.

We now insert extracts of the two speeches made at the meetings which organized the *United Foreign Missionary Society*.

Speech of the Rev. Dr. Griffin.

THE REV. DR. GRIFFIN, (of Newark, New-Jersey) rose to move a resolution approving of the constitution of the society, and expressing a determination to subscribe to its funds. I hold in my hand, said Dr. G., a resolution which I am sure will meet with the cordial approbation of every person present. Mr. Chairman, I hail this day with peculiar pleasure. I am one of those who have long been looking forward with desire to two events—a general motion of the Presbyterian world on this side of the water, in the business of foreign missions, and an extensive and mighty effort in favour of the destitute on our own continent. These two events are now incipiently accomplished. It has been a source of mortification that Presbyterians have not been sooner roused to an object which other denominations have been for several years pursuing with real effect. We must confess that we are behind many of our brethren in this matter: but in the strength of the Lord we will overtake them, and endeavour to outstrip the foremost in this glorious race. On our own continent there are from twenty to thirty millions who are groping in pagan darkness or popish superstition. These wretched beings, who are perishing at our own door, far away from the Christians of the old world, seem to be committed specially to us. In the division of a destitute world among different portions of the church, I think I hear a voice from heaven, saying, let European believers extend their hand to Asia and Africa, but these thirty millions I commit to American Christians.

I hail this day with the greater pleasure, because I see in it the pledge of union and brotherly love. The happiness which good men have derived from the astonishing efforts of the present day, to enlighten the ignorant, has been greatly increased by the union among different denominations which these efforts have carried in their train. Who has not bowed before the majesty of that union which has appeared in the British and Foreign Bible Society? What heart did not swell with delight at a similar union lately commenced on this ground? One of the greatest ornaments of the European church, who has been conspicuous in his labours to bring

different denominations to act together on this common ground of Christianity, has said, *that until these bars are taken down the millennium can never come on earth.* I bear testimony to the magnanimity of this sentiment with the greater pleasure, because it comes from one of a different sect, and a sect too which has been considered among the most exclusive. But long after bigotry shall have expired, the name of *Robert Hall* will be found honourably inscribed upon her tomb. If any unhappy circumstances have cast a temporary cloud over our harmony, this day is a sure pledge, I will hope, that in future we shall love and act together as brethren. Spurning the littleness of monopoly and rivalry, the different members of this institution will act together on liberal and manly principles, calculated to stifle all jealousies and to unite all hearts. And then, whatever success we may have among the Heathen, of this one thing, I am sure,—we shall exalt our own characters, and increase our own happiness.

Hitherto, we have had no common receptacle in the Presbyterian world to receive the contributions of those who felt for 550 millions of Pagans and Mahometans. If the benevolence of our members grew impatient to do something for more than two thirds of the human family, perishing for lack of knowledge, they have been obliged to send their offerings abroad. Thus we became mere tax-gatherers for our brethren in the East.

Now many Juvenile and Mite Societies, which have been gathering their little sums to aid the operations of strangers, will cast their all into your treasury.—Many Missionary Societies, already formed, will immediately arrange themselves as auxiliaries under you; many others will yet be organized for the same purpose; and thus the energies of the whole Presbyterian world in America will be combined in a single arm.

It was the command of the ascending Saviour, “go ye into all the world and preach the gospel to every creature.” This was not addressed to the twelve apostles for their own exclusive use, but to them as general depositaries of the commands of heaven, and it was intended for their successors in every age, as appears from the promise subjoined, “Lo, I am with you alway, *even unto the end of the world.*” How can you elude this direct command? To say that the Pagan nations may be as happy in this and the future world without the gospel, is to say that the gospel is no blessing to mankind, and then you do not believe that it came from God.

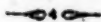
No objections can be raised against missions which will not lie equally against Christ and his apostles. The first missionary band was sent forth by him; and they met the shock of nations, and triumphed over an embattled world. The attempt is no more presumptuous now, the prospect is no more discouraging, the difficulties are no greater, the power that is engaged to give success is the same, the promise is still in force, “Lo, I am with you alway, *even unto the end of the world.*”

For many ages the christian world had been in a profound slumber in regard to this duty; but for the last twenty-five years they

have been waking up. He who had promised his son the heathen for his inheritance, has sent his heavenly influence to rouse the christian churches.

The object which we have in view is not unattainable. In reference to the North American Indians, what equal amount of missionary labour, since the days of the apostles, ever produced so great a result as the preaching of the Elliots, the Mayhews, and the Brainards among this very race of men? If you ask why the effects have not been entailed upon successive generations, those generations have been burnt up by ardent spirits introduced by the whites; or if any remained, they were never brought to the habits of civilized life, but left wanderers of the wilderness like their forefathers. But lately a new system has been entered upon by a sister institution, under the patronage of the general government, which promises complete success.—Besides preaching the gospel to adults by an interpreter, schools are to be established for the instruction of the children in the language, arts, and religion of the English; thus calling them back from the chase to the pursuits of husbandry, and fastening upon them our religion, by giving them our language, learning, and laws.

In respect to Mexico and South America, the providence of God is plainly preparing the way for all the operations which heart could wish. The existence of the American Bible Society ought to be ranked among these preparations. We may now have stereotype editions of the Spanish and Portuguese Scriptures, and missionaries to carry them forth. These two noble institutions may thus act and re-act upon each other with great effect. The new order of things, also, which Providence is introducing into those countries, cannot fail to have the most favourable influence on free inquiry and the diffusion of Christian knowledge. By the time your missionaries are ready to act, they may find a field, of almost unlimited extent, prepared to receive the seed, and inviting the hand of cultivation. Go on brethren, and God will prosper your cause. A great day is preparing for the benighted nations of the south. Ere long we shall see a heavenly light capping the tops of the Andes, and rivers of salvation flowing through the plains of La Plate. Millions, who are not strangers, but Americans, will be the happier for this day, and will eternally bless God for your existence.



SPEECH OF THE REV. DR. PROUDFIT, (OF SALEM, NEW-YORK.)

Mr. Chairman,

I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him, most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions, and various considerations rush irresistibly upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution, "the American Bible

Society:" again, we are convened for a different purpose, but one equally important, to constitute a " Foreign Missionary Society," because *faith cometh by hearing, but how shall they hear without a preacher.*

We are collected from different regions of country, and different sections of the church; we are collected, not in our individual capacity, but as the representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy; we are collected, not for the purpose of enlarging or aggrandizing the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession, *the Heathen, which are his inheritance* by right. With united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch-usurper has hitherto remained uninvaded, undisturbed. Suppose, Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that Christians are ONE—that they are ONE with Christ, and ought to be ONE with each other, in every expression of mutual affection and confidence; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor, with Peter, and James, and John; what would probably be the theme of their conversation? As the latter *spoke of that decease which should be accomplished at Jerusalem*, the former would probably speak of the fulfilment of ancient prophecy; that the period foretold by Isaiah, had arrived, *when the watchmen upon the walls of Zion should see eye to eye*; and in speaking of it would probably unite in the exclamation, *behold, how good and how pleasant it is for brethren to dwell together in unity!* And who knows but the spirits of our deceased fathers, are now present? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant, it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours.*

The period in which we live is generally and justly denominat- ed the period of wonders.—Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have, perhaps, in no former instance been witnessed by one generation of men. We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations; and we have seen the cloud almost instantaneously vanish. *The storm is changed into a calm.* The sword of war, seemingly sated with the

blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent: of his coming in the universal spread of his gospel, and the more radiant manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has recently been translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation*, are now reaching parts of this globe where no spiritual pioneer had formerly penetrated, and thousands are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his fame. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but *the heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savour of *this plant of renown*. Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Societies, for promoting the spread of that gospel *which brings life and immortality to light*. In these "holy alliances," whether less or larger, all party distinctions are overlooked; *the hay, and stubble, and straw* of sectarian feeling, are consumed by the hallowed flame of love to Jehovah, and to each other. There, one no longer exclaims, in heretical spirit, *I am of Paul*, or another, *I am of Apollos*, or another, *I am of Cephas*; but all rally round the standard of Christ, and pray, and converse, and contribute for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator *will have the uttermost parts of the earth for his possession*. There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the southern, and western, and northern parts of this continent. There you see hundreds, and thousands, and millions, enveloped in the thickest gloom of spiritual night. They have no Bible, in which they may read the cheering record that *God hath given to us eternal life*; no peaceful sanctuary to which they may repair and hear *those good tidings of great joy, that unto all people a Saviour is born*. What then is becoming us who are *their* brethren by nature, and by the destination of Providence are thrown in the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and *tell them how they*, and their benighted pitiable offspring may be saved. Here is our commission, in the very hand writing of our master, and witness, and judge, *Go ye into all the world, and preach the gospel to every creature. Teach, make disciples of all nations*. This commission was delivered to Apostles by our Saviour in person, and by them

has been transmitted to us, their successors in office, and their sharers in the anticipation of future glory. Here we are commanded to *disciple all nations*; but the conversion of the Heathen upon our own borders appears more immediately incumbent upon us. They occupy the same soil, they breathe the same atmosphere, they are, by local situation, more accessible, and a mission to them is attended with less peril and expense. Their forlorn condition is more obvious to our view, and into their wounds, *as the good Samaritan*, we ought, without delay, to pour *the oil and the wine*. It is, therefore, a prominent, and a very proper article in our constitution, "that we shall attempt first to spread the gospel among the Indians of North America, the inhabitants of Mexico, and South America."

Let us now unite in adding to the lustre of our national character, as Christians; let us attempt, this day, to erect a lasting monument of disinterestedness in the cause of our Master, and of mankind.

Let us, on the present occasion, exhibit an example of zeal, at the contemplation of which our children and our children's children, and the friends of Zion in other countries, and future ages, may be inspired with new ardour, and animated to nobler exertions for the living God. I trust that not an individual within these walls will retire, without entering his name as a subscriber to the "United Foreign Missionary Society." I see around me gentlemen whose enterprize and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessings of his Providence. I trust that such will give, not only their own names, but those of their families, as members of this benevolent institution. For my own part, I am free to declare, and the declaration is made, my Master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family, a member of the Society for life. It is a small tribute of gratitude to that Jesus who *redeemed me to God*; who *redeemed me to God by his own blood*; and I am fully persuaded that the discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter, to my own glory and joy.

I must solemnly declare that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name. The Lord of Angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the manger, and of the garden, and of the cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may he *see of the travail of his soul*; may he feel a fresh exultation that he did not *come, and weep, and groan, and bleed, and die*, in vain.

REVIVAL OF RELIGION IN AUBURN (N. Y.)

A letter to a gentleman in this town, dated the 6th of the present month, contains the following pleasing intelligence from that place :

" *My dear friend*—The Lord has been and still is, I trust, among us in a most wonderful manner. Last Sabbath was our Communion; and such a day I never witnessed before; 2500 persons were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity; when *one hundred and forty* persons arose, solemnly to avouch the Lord Jehovah to be their God. It was an affecting sight indeed. Out of this number, who were received into the church, fifty were baptized. Some nearly 70 years of age, and some not more than 14, have been made the happy subjects of saving mercy. Some mere moralists have been made alive unto God, from dead works, through the faith of the Son of God. In other instances, the most profligate characters and the most stupid infidels have abandoned their refuges of lies, and been constrained to cast themselves down at the feet of our Divine Lord and Saviour. Most of our respectable young men have renounced the pleasures and follies of the life that now is, for the unseen glories of the world to come. Many young ladies also, have abandoned their former gayeties and amusements, to embrace the better and more durable satisfactions which the religion of the Divine Saviour proffers. Several of our Physicians and Attornies have been brought to accept of the salvation of Christ, and furnish high promise of future usefulness. Present appearances warrant the hope, that at our next communion we shall have another addition of from fifty to an hundred. Much, however, depends, under God, upon the exertions, prayers, and faithfulness of Christians. We have a faithful, promise keeping God: he never disappoints the expectations, nor turns a deaf ear to the cries of his people." [Recorder.]

BIBLE SOCIETIES.

Extracts from the 4th Report of the Bible Society of Virginia.

The Bible Society of Virginia has been enabled to contribute five hundred dollars to the national institution, since our last report. Besides this, several of our sister societies in this State have made considerable donations; so that Virginia upon the whole, has afforded no contemptible support to the American Bible Society.

It affords us great pleasure to announce, that, within the last year, several new societies have been organized within our state, all of which, it is believed, are auxiliary to the American B. Society. And we cannot forbear expressing the hope that the interest in this cause will extend, until in every part of the country zealous allies shall be found pouring their stores into the treasury of our Lord, and thereby making many rich in the gifts of eternal life.

It is known to this society that some zealous and able missionaries had translated the scriptures into the Chinese language for the purpose of distribution among the immense population of that

empire. This most important work was greatly embarrassed for the want of money to carry on the printing of the translation. A call was made on the liberality of American christians; and, with exultation we mention it, in a very short time, upwards of \$4000 were raised for the aid of this most worthy attempt. The Bible Society of Virginia, out of its scanty means, afforded one hundred dollars for this object. It is due to the benevolence of some ladies in Richmond to mention that they, unsolicited, contributed \$195 for the same charity.

The managers, having been informed that a worthy missionary of the Baptist society had the opportunity of distributing Bibles among the Roman catholics in the lower part of Maryland, and that they were willing to receive them, gladly embraced the opportunity thus offered, and directed fifty Bibles to be placed at the disposal of the missionary.

Besides these, there have been distributed gratuitously in the course of the year one hundred and ninety Bibles and forty Testaments - - - - - 190 | 40
There have been sold to auxiliary societies and others, 230 | 241

Making in the whole, - - - - - 420 | 281

Total of Bibles and Testaments, *seven hundred and one*, which have been issued during the year. This, added to the amount of distributions stated last year, makes the whole number issued since the commencement of the society, 5682 Bibles and Testaments.

The managers with peculiar pleasure inform the members, that a great impulse has been given to the Bible cause in our country during the last year. In the preceding report it was stated that the number of Bible Societies in the United States was one hundred and ten. It is believed that there are now more than two hundred, of which far the greatest number are auxiliary to the American B. Society. In a short time this will be the case, there is reason to believe, with all. We shall then present the glorious spectacle of a great confederacy of christian associations, having in view one simple and sublime object, the illumination of the world. The united exertion of national talents, the contribution of national resources, the co-operation of all hands, and the fervent aspirations of all hearts, not for warlike glory, not to trample on the right of others, to deprive children of their fathers, and mothers of their sons but to afford instruction, to communicate comfort, to wipe away tears, to inspire joy, to open the prison doors and let the oppressed go free,—presents a spectacle of moral grandeur, before which the pomp of worldly greatness, and the splendour of conquest fades as the taper in the brightness of the meridian sun. To this glory our country is now aspiring. We the people are engaged in these lofty designs. And that which was a year ago expressed as a wish, to be vouchsafed perhaps to posterity, is just now about to be realized. The accumulating treasures of the American Bible Society will soon enable it to extend the gift,

fraught with all the riches of heavenly mercy, to the benighted nations. Our ships will go to every sea freighted with treasures, of more value than the gold of Ophir, or the fine linen of Egypt, and will bear home the thanks and the blessings of those who, with us, are in this way made partakers of the gospel of the grace of God.

BIBLE SOCIETY OF MAINE.

At the Annual Meeting of the *Bible Society of Maine*, held in Portland, on the 1st of May, 1817—the Trustees made the following Report, which was directed to be published.

REPORT.

No benevolent Institution, that has ever been established, has been espoused with greater zeal, or has been more evidently prospered by the smile of Heaven, than that which has for its simple and sublime object, the diffusion of the Scriptures. A few years since, there was not a Bible Society in existence; but almost every christian country has now a National Institution, with numerous branches and minor associations, extending in all directions, which are continually multiplying in number, and increasing in strength.

Our own Society was among the first, which was established in this country. Its ability has not been commensurate with our wishes or expectations; but we trust that some good has been effected by its exertions, though they have been of necessity limited by the smallness of its resources.—During the past year, 779 Bibles have been distributed, in various parts of the District.

With the title of the Bible Society of Maine, the support which our association has received, has been almost exclusively confined to Portland and its vicinity. The Trustees have for some time been convinced, that the District is so extensive, that it was impossible to combine its exertions in any one Society, without Auxiliaries, however important its object. You were informed, at the last Annual Meeting, of their exertions in endeavouring to promote their formation. It is with much pleasure, that they have received information of the institution of a Society Auxiliary to our own, in the County of Oxford. They would also congratulate you upon the establishment of Bible Societies in the Counties of York, Lincoln and Kennebec. As we are engaged, with similar views and feelings, in the same important object, we trust that a friendly intercourse, and an union of effort, will be maintained.

The Trustees have appointed Committees of three or more gentlemen, in each town in the county of Cumberland, to act as Agents for the Society, in ascertaining the number of poor who are destitute of the scriptures in the towns to which they belong; in soliciting subscribers, and in endeavouring to advance the interests of the Institution generally. They have recently transmitted to them the form of a Constitution for Bible Associations: requesting them to employ their influence and exertions in promoting their formation in their respective towns.—Great advantages

have resulted from them, wherever they have been established. Nearly one third of the funds of the British and Foreign Bible Society are annually received from such little Associations, scattered throughout the kingdom; to which multitudes contribute their weekly penny, who, in this country, would be considered as objects of charity. We indulge the expectation, that a Bible Association will soon be formed in each town in this county. Not only will the contributions for this best of objects be then greatly increased; but the influence, the feelings, and the efforts, of a much larger number of individuals will be brought into active operation; and we shall be enabled to make a much more judicious, profitable, and extensive distribution of the Scriptures.

The connexion, which we have recently formed with *the American Bible Society*, is a powerful motive for pursuing the object in which we are engaged with renewed energy. A National Society must greatly depend for support on its Auxiliaries; and we would not wish to be among the last in endeavouring to afford it. We hail the establishment of that Institution as constituting a bright era in the Christian history of our country. An immense field of exertion is before them. Some parts of the United States are lamentably destitute of the scriptures; and from the unparalleled increase of population, this deficiency is continually multiplying, instead of being diminished. But if the multitudes who are in want of the Bible in our own country were supplied, what numerous millions of the human family have never beheld this heavenly light! The streams of Divine mercy will not be restrained by national limits, but will flow, with a tide of blessings, into other lands.

To extend the blessings of the Gospel to every creature, was the last command of our Saviour. Eighteen centuries had passed away, and how few were the exertions, how feeble the efforts, to effect this mighty object! But the holy flame of Christian benevolence is now spreading from nation to nation, with unexampled rapidity. A brighter day has dawned upon the world, and we are called upon by every argument which can be addressed to the understanding, by every motive which can affect the heart, to engage with ardour in endeavouring to hasten its meridian splendour. *By order of the Trustees, E. H. COBB, Rec'g Sec'ry.*

NEW AUXILIARIES TO THE AMERICAN BIBLE SOCIETY.

The Bedford County B. S. of Virginia, James Turner, Cor. Sec.;—the Oxford B. S. in Chenango County, (N. Y.) recently instituted, Mr. B. Lacy, Cor. Sec.;—the Stamford and Cortright young men's B. S., Delaware County, (N. J.) formed the 7th July 1817, Adam Helsie, junr. Cor. Sec.;—the Female B. S. of Madrid, St. Lawrence County, (N. Y.) formed in May 1817;—the Meadville B. S. (Pa.) became auxiliary 5th July 1817, Rev. Timothy Alden, Cor. Secretary.

These make the number of auxiliaries to the American B. S. to be ONE HUNDRED AND TWO.